

AHMADIYYA BULLETIN

Jan Feb 2024

Sulh Tabligh 1403

His
name is
Emmanuel and
Bashir. He has been
invested with a holy spirit and
he will be free from all impurity. He is
the light of Allah. Blessed is he who comes
from heaven. He shall be accompanied by grace
(Fazl) which shall arrive with him. He will be
characterized with grandeur, greatness and wealth. He will
come into the world and will heal many of their disorder through his
Messianic qualities and through the blessings of the Holy Spirit.
He is the Word of Allah for Allah's mercy and honour have
equipped him with the Word of Majesty. He will be
extremely intelligent and understanding and
will be meek of heart and will be filled
with secular and spiritual
knowledge.

Announcement
20 February 1886

Jalsa Musleh Mau'ud^(ra)



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“

Blessed is he who comes from heaven. He shall be accompanied by grace (Fazl) which shall arrive with him. He will be characterized with grandeur, greatness and wealth....

Announcement 20 February 1886

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The Holy Qur'an

Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way; and He knows those who are rightly guided.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالنُّوعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَعَنُ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٦٦﴾

Sura An-Nahl 16:126

Hadith

Sahl ibn Sa'd ^(ra) reported that: On the day (of the battle) of Khaibar the Prophet ^(saw) said, "Tomorrow I will give the flag to somebody who will be given victory (by Allah) and who loves Allah and His Apostle and is loved by Allah and His Apostle." So, the people wondered all that night as to who would receive the flag and in the morning everyone hoped that he would be that person. Allah's Messenger ^(saw) asked, "Where is `Ali <sup>(ra)</sup>?" He was told that `Ali ^(ra) was suffering from eye-trouble, so he applied saliva to his eyes and invoked Allah to cure him. He at once got cured as if he had no ailment. The Prophet ^(saw) gave him the flag. `Ali ^(ra) said, "Should I fight them till they become like us (i.e. Muslim)?" The Prophet ^(saw) said, "Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is enjoined upon them, for, by Allah, if Allah gives guidance to somebody through you, it is better for you than possessing red camels." [Red camels were among the most precious form of wealth among the Arabs].

Sahih Bukhari, Hadith: 3009

سَعِدَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ خَيْبَرَ: «لَأُعْطِيَنَّ الرَّايَةَ عَدَا رَجُلًا يُفْتَحُ عَلَى يَدَيْهِ يَحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ، فَبَاتَ النَّاسُ لَيْلَتَهُمْ أَتَيْتُهُمْ يُعْطَى فَعَدَّوْا كُلُّهُمْ يَرْجُوهُ، فَقَالَ: أَيُّنَ عَلِيٍّ فَقِيلَ يَشْتَكِي عَيْنَيْهِ فَبَصَقَ فِي عَيْنَيْهِ، وَدَعَا لَهُ فَبَدَأَ كَأَن لَمْ يَكُنْ بِهِ وَجَعٌ فَأَعْطَاهُ، فَقَالَ: أَقَاتِلْهُمْ حَتَّى يَكُونُوا مِثْلَنَا، فَقَالَ: أَنْفَذَ عَلَى رَسُولِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُرٌّ النَّعَمَ».

Extract from the Writings of the Promised Messiah^(as)

"So first and foremost, mould your own hearts. If you desire to touch the hearts of others, then develop the power to do so by practising what you preach. Without practice the force of words and human influence can be of no benefit. There are hundreds of thousands of people who make hollow statements. Many so-called Muslim clerics and scholars stand on pulpits and preach to others, declaring themselves to be representatives of the Holy Prophet ^(saw) and the heirs of the Prophets. They exhort people to refrain from arrogance and safeguard themselves from evil deeds, but one can gauge the quality of their own actions and behaviour by the degree to which their words have an influence on you.

If these people also possessed the power of action and first acted upon the things that they preach to others, what need was there for the Quran to say: "Why do you say what you do not do?". This verse itself demonstrates that there have always been such people in the world who do not act in accordance with the counsel they give others. Such people exist even today and shall exist in the future. Take heed of my words and remember well that a person's speech can never influence others if it does not spring from a sincere heart and if it is bereft of the power of action. This is a great proof in favour of the truthfulness of our Noble Prophet, peace and blessings of Allah be upon him. The success and influence that he commanded over the hearts is unparalleled in the history of the children of Adam. All of this was achieved because there was perfect harmony between the words and actions of the Holy Prophet ^(saw)."

Editorial

BY MUHAMMAD.A.KHURSHID (MISSIONARY)

“O Messenger! convey to the people what has been revealed to thee from thy Lord; and if thou do it not, thou hast not conveyed His Message at all. And Allah will protect thee from men. Surely, Allah guides not the disbelieving people. “

(Sura Al-Ma'idah, 5:68)

The Holy Prophet ^(saw) was instructed to propagate the teachings of the Islam, he spent his entire life as a Prophet in taking the mission assigned to him to the masses. He faced severe persecution and at times personal loss, but he endured with patience and prayers, as a result close to 2 billion people consider themselves Muslims around the world today.

The Promised Messiah ^(as) was an ardent follower of the Holy Prophet ^(saw), and just like his master, he too spent his life in propagating the teachings of Islam. Allah the Almighty also revealed to the Promised Messiah ^(as) that:

'I shall cause thy message to reach the corners of the earth'

(Al-Hakam, 27 March and 6 April 1898, Volume 2, Number 5-6, Page 13)

From the humble beginnings of Qadian to over 200 countries in the world, this prophecy has been fulfilled in multiple ways.

Tabligh can be difficult in the start, but over time is highly rewarding and an incentive to gain the closeness of Allah the Almighty.

Huzoor ^(aba) also gave specific advice regarding Tabligh in his Friday Sermon, 8th October 2004.

Huzoor ^(aba) stated that the sign of success of your preaching will be that you will face greater opposition. Huzoor ^(aba) advised that we should make greater effort in smaller towns and villages for the inhabitants of these places are more likely to listen to and accept the message of Islam.

Huzoor ^(aba) stated that we should also pay attention to setting a good example otherwise our message will be ineffective. If we do not practice what we preach then others will not accept our call. Our bad examples can affect the good work of others. Therefore all of us must pay special attention to doing good deeds at all times.

In the end Huzoor ^(aba) prayed that we should be among those who are active in calling others to Allah, those who set good examples for others, those who are grateful to Allah for having enabled us to accept the Imam of the time. Huzoor ^(aba) also stated the key to our success in the words of the Promised Messiah ^(as) that is Istighfaar (repentance), attention to religious learning, being mindful of Allah's Greatness, and paying special attention to the offering of 5 daily prayers. Salaat is the key to acceptance of supplications. Supplication during the Salaat should be our habit and we should avoid all kinds of sins with respect to our obligations to Allah and our obligations to our fellow beings.

During a virtual *mulaqat* of the national *majlis-e-amila* of Lajna Ima'illah Australia with Huzoor ^(aba) which was held on 19 December 2020, while answering a question by the secretary for *tabligh*, Huzoor ^(aba) outlined the philosophy behind spreading the message of Islam in the world and stated:

“The purpose of achieving *bai'ats* is not so that you can include it in your reports. The reason you are to carry out *tabligh* is that we have compassion for people and want to bring them closer to Allah the Exalted. That compassion requires us to convey to them the true message of Islam. Furthermore, it requires us to improve our own conditions and to develop a personal relationship with Allah the Exalted. The secretary for *tabligh* should have a personal relationship with Allah the Exalted. May Allah the Exalted enable you to achieve this.”

The Prophecy about Musleh Mau'ud

The below is taken from Tadhkira - rendering of the revelations, dreams and visions of The Promised Messiah^{as}, English translation by Hazrat Sir Chaudhry Muhammad Zafrullah Khan^{ra}. In the announcement of February 20, 1886, Majmu'a-e-Ishtiharat, vol. 1, pp. 100–102 the Promised Messiah^{as} says;

“

I confer upon you a Sign of My mercy according to what you begged of me. So I have heard your entreaties and have honoured your prayers with My acceptance through My mercy and made your journey (i.e. the journey to Hoshiarpur and Ludhiana) a source of blessings for you. Therefore, a Sign of power, mercy, nearness is bestowed on you, a Sign of grace and beneficence is awarded to you and you are granted the key of success and victory. Peace be on you, O victorious one. Thus did God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may come out of them and so that the superiority of Islam and the dignity of God's Word may become manifest unto the people and so that truth may arrive with all its blessings and falsehood may flee with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with you, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad^{saw}, the Chosen One may be confronted with a clear Sign and the way of the guilty ones may become manifest.

Rejoice, therefore, that a handsome and pure boy will be bestowed on you; you will receive an unblemished youth who will be of your seed and will be of your progeny.

A handsome and pure boy is coming as your guest. His name is Emmanuel and also Bashir. He has been invested with a spirit of holiness, and he is free from all impurity. He is the light of Allah. Blessed is he who comes from heaven.

He will be accompanied by grace which shall arrive with him. He will be characterised with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the Spirit of Holiness. He is the Word of Allah for Allah's mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and perceptive and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday a blessed Monday. [Persian.] [Son, delight of the heart, high ranking, noble.] [Arabic] [A manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven.] [Urdu] His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold a light comes, anointed by God with the perfume of His pleasure. We shall pour Our Spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. [Arabic] [This is a matter decreed.]

”



Testimony of the World to the Fulfilment of the Prophecy of the Promised Reformer

FRIDAY SERMON DELIVERED AT MASJID MUBARAK, ISLAMABAD,
TILFORD, UK ON 23RD FEBRUARY 2024

After reciting *Tashahhud*, *Ta'awwuz* and *Surah al-Fatihah*, His Holiness, Huzoor Aqdas^(aba) said that he would mention certain aspects of the Prophecy of Musleh Mau'ud^(ra) (the Promised Reformer).

Huzoor Aqdas^(aba) said that this prophecy was made on 20 February 1886. In this prophecy, the Promised Messiah^(as) was foretold of a son who would possess certain qualities.

Why is the Promised Reformer Day Celebrated?

Huzoor Aqdas^(aba) first said that he would answer the question for children and others that if we do not celebrate birthdays, then why do we celebrate the birthday of Hazrat Musleh Mau'ud^(ra)? In this regard, it should be clear that we do not celebrate the birthday of Mirza Bashiruddin Mahmud Ahmad^(ra), rather, we celebrate the fulfilment of the prophecy made regarding the Promised Reformer. The Second Caliph^(ra) (the Promised Messiah) was actually born on 12 January 1889. Huzoor Aqdas^(aba) said that at home, parents should explain to their children the greatness of this prophecy, which was vouchsafed to the Messiah^(as) who was foretold to come.

The Grand Prophecy

Huzoor Aqdas^(aba) read a portion of the prophecy which reads:

'God, the Merciful and Noble, the Magnificent and High, Who has power to do all that He wills (glory be to Him and exalted be

His name) addressed me in a revelation and said 'I confer upon you a Sign of My mercy according to what you begged of me. So I have heard your entreaties and have honoured your prayers with My acceptance through My mercy and made your journey (i.e. the journey to Hoshiarpur and Ludhiana) a source of blessings for you. Therefore, a Sign of power, mercy, nearness is bestowed on you, a Sign of grace and beneficence is awarded to you and you are granted the key of success and victory. Peace on you, O victorious one. Thus did God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may come out of them and so that the superiority of Islam and the dignity of God's Word may become manifest unto the people and so that truth may arrive with all its blessings and falsehood may flee with all its ills, and so that people may understand that I am the Lord of Power – I do whatever I will – and so that they may believe that I am with you, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad^(saw), the Chosen One may be confronted with a clear Sign and the way of the guilty ones may become manifest.

Rejoice, therefore, that a handsome and pure boy will be bestowed on you; you will receive an unblemished youth who will be of your seed and will be of your progeny...He will be extremely intelligent and perceptive...and will be filled with secular and spiritual knowledge...and will be the means of procuring the release of those held in bondage.'

Huzoor Aqdas^(aba) said this prophecy was fulfilled and a boy was born

to the Promised Messiah^(as) who fulfilled all of the 50 to 52 signs mentioned in the prophecy. Every day of his 52 Caliphate bears testament to the fulfilment of this prophecy. Some opponents say that of course Ahmadis will say that this prophecy was fulfilled, but they require other evidence.

A Man Vital to the Muslim World

Huzoor Aqdas^(aba) said that he would present the testimonies of such people who have no association with Ahmadiyyat and are renowned figures. For example, Maulana Ghulam Rasool Mehr is a known personality. He was a writer, journalist and historian who worked with different newspapers. Once, someone went to him and Ghulam Rasool Mehr spoke with him about Hazrat Musleh Mau'ud^(ra) and said that he had met with him and had an in-depth conversation with him. He found him to be vital to the Muslim world. He found him to have a great deal of pain in his heart for the Muslim world. He was extremely intelligent (a non-Ahmadi testified to a part of the prophecy). He never met anyone whose mind worked in terms of practical politics as did that of Hazrat Musleh Mau'ud^(ra). He was extremely saddened upon the demise of Hazrat Musleh Mau'ud^(ra). He regretted that the Muslim world did not honour Hazrat Musleh Mau'ud^(ra) as he should have been, and despite heavy opposition, he never stopped.

A Man of Great Intellect and Philosophy

Huzoor Aqdas^(aba) also presented the example of Lala Kanwar Sein, former chief justice of Kashmir. After listening to a lecture delivered by Hazrat Musleh Mau'ud^(ra) on the superiority of the Arabic language, he expressed his views and said that he was very happy upon hearing the lecture and said that, in fact, his father had learned Arabic from Hazrat Musleh Mau'ud^(ra)'s father, the Promised Messiah^(as). He said that he had expected this lecture would be delivered in the old traditional style, however, the lecture was extremely intellectual and philosophical. He said that he listened to every word with great attention and greatly benefitted from it and said this lecture would have a profound effect on him for a long time to come.

Huzoor Aqdas^(aba) said that in terms of education, Hazrat Musleh Mau'ud^(ra) had not even passed his primary level education. However, God bestowed him with such knowledge that even others could not go without complimenting it.

Huzoor Aqdas^(aba) said that a few months after Hazrat Musleh Mau'ud^(ra) became the Caliph, a famous American priest came to meet him in Qadian. He presented some questions to Hazrat Musleh Mau'ud^(ra). These questions were quite intellectual and deep, and said that he had gone to various Muslim leaders in the country but did not find any satisfactory answers. Upon hearing the questions, some others around were afraid that perhaps Hazrat Musleh Mau'ud^(ra) would not be able to answer the questions, but the priest insisted on asking him directly. Without any hesitation, Hazrat Musleh Mau'ud^(ra) invited the guest in and then presented his questions. Hazrat Musleh Mau'ud^(ra) calmly answered these questions in such a manner that the priest was left astonished. He said he had never heard such profound words from any other Muslims and that it certainly seemed that the Caliph was a great scholar and had a deep knowledge of world religions. He kissed Hazrat Musleh Mau'ud^(ra)'s hand and left. This is how the prophecy was fulfilled.

An Amazing Leader and Great Politician

Huzoor Aqdas^(aba) also presented the views of another non-Ahmadi who read Hazrat Musleh Mau'ud^(ra)'s lecture on the Nehru report

and said that he was anxious to have the opportunity to meet with him. He wished to convey to Hazrat Musleh Mau'ud^(ra) that he was saving Muslims from the dangerous times Islam was passing through and not only does he impart religious knowledge, but he also imparts knowledge on political matters. He regarded him not only as an amazing religious leader but also a great politician.

Huzoor Aqdas^(aba) presented the views of various other non-Ahmadi intellectuals, writers and scholars who lauded Hazrat Musleh Mau'ud^(ra)'s amazing knowledge, moral fortitude, high character, clear way of communication and his amazing work to help release those held in bondage. In fact, one editor of a newspaper said that it was not far when the ways of this organised Islamic sect would become established throughout the Islamic world. Huzoor Aqdas^(aba) said that these were the views of just and fair scholars. The scholars of today should look at themselves in the mirror and see whether it is these so-called clerics who have pain for Islam in their hearts or Ahmadis.

Huzoor Aqdas^(aba) presented the views of the Secretary for India in the British Parliament, who said, "He has a good mind, and had carefully thought out his constitutional scheme." This was said by a seasoned, well-educated politician, regarding someone who hardly had any education. How could this be? It was certainly in fulfilment of the prophecy regarding the Promised Reformer that God also filled him with secular knowledge.

His Role in World Affairs

Huzoor Aqdas^(aba) said that in light of the formation of the Israeli state and in order to educate Muslims from both a religious and secular perspective, Hazrat Musleh Mau'ud^(ra) wrote a treatise titled *Disbelief, United as One*, which was also spread in the Arab world with the warning that they should take heed. This was also published in various Arabic newspapers. Many of the worries which Hazrat Musleh Mau'ud^(ra) expressed at that time are what came to fruition then and now as well due to heedlessness. Huzoor Aqdas^(aba) encouraged all Ahmadis to read this treatise.

Huzoor Aqdas^(aba) said that once Qaid-e-Azam, Muhammad Ali Jinnah sent a message to Hazrat Musleh Mau'ud^(ra) requesting prayers for the establishment of Pakistan and all related matters. Upon receiving this message, Hazrat Musleh Mau'ud^(ra) expressed that he had already been praying in this regard and said that Ahmadis would support him in his endeavours even if it meant doing so in the face of opposition. However, when Qaid-e-Azam approached others, such as Maulana Mau'ududi, they expressed that they would not offer their support. Not only were Ahmadis prepared to make sacrifices in the face of opposition for the sake of Pakistan at that time, but they are prepared to do the same even today. Those who were against the formation of Pakistan are the ones leading the country now. Huzoor Aqdas^(aba) prayed that may Allah save the country from such people.

His Defence of Islam Against External Threats

Huzoor Aqdas^(aba) said that another great service rendered by Hazrat Musleh Mau'ud^(ra) was to combat the Shuddi movement which sought to convert people to Hinduism. Hazrat Musleh Mau'ud^(ra) commissioned missionaries at various stations to combat this movement. His efforts were lauded by newspapers which commended the fact that there are still those willing to stand up and defend the Islamic faith. If other Muslims did not like the efforts of the Ahmadiyya Community, then they should, at the very least, stand united. The salient features of the early Muslims are found now in the Ahmadi Muslims. This was being expressed by non-Muslims. This all stemmed from the pain which Hazrat Musleh Mau'ud^(as) had in his heart for the sake of Islam.

Huzoor Aqdas^(aba) presented the views, comments and sentiments of various other scholars and writers who attested to the esteemed degree of knowledge and intellect possessed by Hazrat Musleh Mau'ud^(ra) and the amazing work for the service of Islam, and all that he did to free the oppressed and grant them their rights, especially in the Indian subcontinent.

Notable Works of the Promised Reformer

Huzoor Aqdas^(aba) said that there are numerous books which Hazrat Musleh Mau'ud^(ra) has written on an array of topics in order to guide and educate Muslims, which span many volumes, and many are yet to be published as well. His speeches span about 35 to 36 volumes, his sermons span between 26 to 28 volumes. In any case, he has imparted great guidance. The greatest of all was the knowledge of the Holy Qur'an which he was bestowed by God, the like of which has not been seen anywhere else. There are so many of his notes on the Holy Qur'an which are perhaps double the amount of his ten-volume commentary titled *The Grand Exegesis*.

Huzoor Aqdas^(aba) said that this prophecy was a sign for the truthfulness of the Promised Messiah^(as) and a means of strengthening our faith. Many of Hazrat Musleh Mau'ud^(ra)'s books have also been published in English, and so those who do not know Urdu should benefit from this intellectual treasure as well. Huzoor Aqdas^(aba) prayed that may everyone have the ability to benefit from this intellectual treasure.

Appeal for Prayers Amidst Targeting of Ahmadis in Pakistan & Situation in the Middle East

Huzoor Aqdas^(aba) said that once again, opposition against the

Community has increased in Pakistan. Politicians and clerics who lost in the recent election or did not get the results they wanted are targeting Ahmadis in order to spread disorder. This has always been their way, whenever they fail, they target Ahmadis to gain popularity, and this is what is happening now as well. They do whatever they can to achieve their own interests. Hence, not only should Ahmadis remain vigilant they should also focus more on offering prayers and giving alms. May Allah the Almighty keep Ahmadis safe.

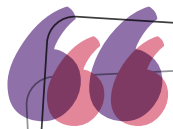
Huzoor Aqdas^(aba) also urged continued prayers for the Ahmadis in Yemen. May Allah the Almighty create ease for them. Many of them are imprisoned, may Allah create the means for their release.

Huzoor Aqdas^(aba) also urged prayers for Palestinians; may Allah the Almighty have mercy on them and save them from the oppression of the big powers.

Annual Convention in Ghana

Huzoor Aqdas^(aba) said that the Jalsa Salana (Annual Convention) of Ghana started yesterday and will continue until Saturday. Huzoor Aqdas^(aba) said to pray for its success; this Jalsa also marks the centenary of the Community in Ghana. Huzoor Aqdas^(aba) said that he would address the convention live from the UK tomorrow. Huzoor Aqdas^(aba) prayed for it to be blessed in every way.

Adapted from a summary prepared by *The Review of Religions*



He will be extremely intelligent and perceptive... and will be filled with secular and spiritual knowledge





100 Years of Islam Ahmadiyyat In Ghana

HISTORIC JALSA SALANA GHANA 2024 CONCLUDING ADDRESS

“Seek to win the hearts and minds of your people through love and compassion” – Hazrat Mirza Masroor Ahmad (aba)

On 24th February 2024, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirza Masroor Ahmad (aba) concluded the Annual Convention (Jalsa Salana) of the Ahmadiyya Muslim Community in Ghana.

Huzoor Aqdas (aba) presided over the concluding session virtually from the Masroor Hall in Islamabad, Tilford whilst more than 39,000 people gathered at the Jalsa site in Bagh-e-Ahmad in Ghana.

During the address, Huzoor Aqdas (aba) elaborated upon the *Ten Conditions of Bai'at* that the Promised Messiah (as) required to be followed by every person in order to become a true Ahmadi Muslim.

As Huzoor Aqdas (aba) began the address, he spoke of the significance of this year's Jalsa Salana, which was being held on the occasion of the Centenary of the establishment of the Ahmadiyya Muslim Community in Ghana, during which time the Ahmadiyya Muslim Community had become well known in every part of Ghana.

Reminding the Ghanaian Ahmadi Muslims about their responsibilities, Huzoor Aqdas (aba) said:

“As you move forward, you must pay close attention to your duties

and appreciate that, where reaching your Centenary is a means of happiness for you, it also places a heavy weight of responsibility upon your shoulders. It must not be that having reached this milestone, you now sit back and relax. Rather, as the Ghana Ahmadiyya Muslim Community enters its second century, it is the duty of every Ahmadi Muslim to strive earnestly to ensure its continued progress and prosperity. You must endeavour to convey the message of true Islam to every single person in your country. Seek to win the hearts and minds of your people through love and compassion.”

Huzoor Aqdas (aba) highlighted that in order to invite people towards Islam, Ahmadi Muslims must ensure that they are foremost in following its teachings.

Huzoor Aqdas (aba) said:

“As Ahmadi Muslims, never forget who you are and what you represent. Be aware that, as you strive to further the cause of Ahmadiyya Muslim Community through Tabligh (outreach efforts), those who hear your message will ask what distinguishes the people who have accepted the Promised Messiah (as)? They will observe whether you possess true love for God Almighty and whether you manifest the highest morals and virtues in every situation and every place. They will query whether you reflect those teachings that you invite others towards. If the answer to



these questions is ‘No’, then how can you, in all sincerity, call others towards true Islam?”

Huzoor Aqdas^(aba) then spoke of the individual Conditions of Bai’at in detail and explained how they serve as *“a code of conduct”* which *“guide and direct us at every moment of our lives.”*

The adherence to the conditions, Huzoor Aqdas^(aba) said, are the means to *“ensure that we can raise aloft the spiritual torch given to us by the Promised Messiah^(as) and shine a light upon the path of true righteousness for others to follow.”*

Speaking about the first condition which says that Ahmadi Muslims must avoid all forms of ‘shirk’ – associating partners with God, Huzoor Aqdas^(aba) said:

“Belief in the Unity of God requires us to direct all our hopes, dreams and aspirations before Him in the belief that He alone has the power to help us and fulfil our needs. It requires us to fear Him and Him alone. In essence, the Promised Messiah^(as) states that belief in the Unity of God cannot be perfected until we form a bond of unconditional loyalty with Allah the Almighty.”

Huzoor Aqdas^(aba) also spoke about the importance of avoiding the evil of adultery and indecent behaviour.

Huzoor Aqdas^(aba) said:

“It is a vice that is tremendously harmful for the individual and the wider society. In this regard, the Promised Messiah^(as) has said that if a person is unable to get married, he should protect his chastity and curb his urges through other means. For example, he should regularly fast, consume minimal food or engage in strenuous physical work.”

Further elaborating the subject, Huzoor Aqdas^(aba) said:

“In today’s world, new means and technologies are constantly developing that are pulling people away from morality and pushing them towards vulgarity and depravity. For example, the internet, television, and media are all proving to be gateways to vice and a means of corrupting young and old people alike. To save ourselves from such immorality, it is essential that every Ahmadi regularly offers ‘Istighfar’ [prayer for seeking forgiveness and protection from Allah] and bows down before Allah imploring His help,

mercy and protection from all forms of evil.”

Huzoor Aqdas^(aba) went on to remind Ahmadi Muslims about the importance of various deeds that increase a person in their spirituality including observing the obligatory five daily prayers whilst also making an effort to become regular in observing the voluntary *Tahajjud* prayers at night and invoking blessings upon the Holy Prophet Muhammad^(saw) in the form of ‘Durood’.

During the address, Huzoor Aqdas^(aba) quoted the saying of the Holy Prophet Muhammad^(saw) which emphasises the importance of showing compassion towards fellow Muslims.

Huzoor Aqdas^(aba) said:

“The Holy Prophet^(saw) said: “O servants of Allah, be brothers to one another. A Muslim is a brother to another Muslim. He cannot harm his brother. Nor can he humiliate him, and nor can he think lowly of him.” After that, as he indicated towards his chest, the Holy Prophet^(saw) said three times: “Righteousness lies here. It is evil for a man to think lowly of his brother. The blood, property and honour of every Muslim are unlawful for another Muslim.”

Commenting on this teaching, Huzoor Aqdas^(aba) said:

“It is of the utmost regret, that, despite being the direct recipients of this teaching, Muslims and their leaders in many Islamic countries are cruelly targeting one another and treating each other as enemies – all in the name of Allah and His Messenger (peace and blessings be upon him). Often, only for the sake of preserving their political power and vested interests, Muslim Governments and their leaders engage in barbaric cruelty and transgress all limits of justice. Hence, all of you participating in the Jalsa Salana should sincerely pray for an end to oppression and injustice and for true peace to prevail in the world.”

Speaking of another Condition of Bai’at, Huzoor Aqdas^(aba) reminded that Ahmadi Muslims must *“consider upholding the dignity and honour of Islam of even greater value than our lives, our children, our honour and wealth.”*

Huzoor Aqdas^(aba) said that Ahmad Muslims must also ensure that they do everything possible to alleviate the hardships of others.

Huzoor Aqdas^(aba) said:



“I reiterate that every Ahmadi Muslim must demonstrate empathy and human sympathy and consider the sufferings of others to be like their own. I have repeatedly advised all Ahmadi Muslims around the world of the need for this. Those, Ahmadi Muslims who have the ability to do so must seek to alleviate the hunger of the poorest members of society. They should strive to fulfil the needs of those living in poverty or who are facing any form of struggle. Show compassion to them, feed them and care for them.”

Further, Huzoor Aqdas^(aba) said that if anyone finds themselves in need of charity, they too should make every effort to stand on their own feet.

Huzoor Aqdas^(aba) said:

“As for those people who require the charity or help of others, it should not be that they continually take handouts without making any efforts to improve their circumstances. Rather, they should work hard and endeavour to stand on their own feet in the hope that one day they can be a source of help and nourishment for other people afflicted by hardship.”

Huzoor Aqdas^(aba) said that as part of the Bai’at, every Ahmadi Muslim pledges to show complete obedience to the Promised Messiah^(as) for the sake of Allah.

Highlighting the importance of obedience and devotion to Khilafat after the Promised Messiah^(as), Huzoor Aqdas^(aba) said:

“In this era, Allah the Almighty has blessed us with the institution of Khilafat-e-Ahmadiyya. Thus, every Ahmadi must remain faithful, loyal, and obedient to Khilafat and must continually elevate their bond of love and sincerity with the Khalifa of the Time. That is the key to our continued progress and the means for us to observe the everlasting success of our Community.”

Huzoor Aqdas^(aba) urged Ahmadi Muslims to take the dawn of the new century of the Ahmadiyya Muslim Community as a golden opportunity to renew their efforts in bringing about a positive change.

Huzoor Aqdas^(aba) said:

“I say to all of you – that now is the time to come forward and pledge with absolute determination and resoluteness that you will forever seek to bring about all the pure changes required to fulfil the conditions of the oath you have taken with the Promised Messiah^(as). Insha’Allah [God willing], if you do so, you will be a means of conveying Islam to others and will draw your fellow citizens and indeed people across the world under the shade of true Islam.”

As Huzoor Aqdas^(aba) concluded his address, he spoke about the future



potential of Africa and particularly of Ahmadi Muslims.

Huzoor Aqdas^(rha) said:

“The stark truth is that much of the developed world has become immersed in materialism and has no link with spirituality or justice. Where they claim to be the arbiters of peace and equality, they are perpetrating grave cruelties upon humanity through horrific warfare and injustice. The reality of their deceitful conduct renders their seemingly high-minded statements nothing but hypocritical and empty proclamations...I pray that instead of your children and future generations being influenced and inspired by the West, may the world come to look towards Ghana and the African nations as

beacons of justice, truth and morality based, Insha’Allah, on your nations being at the forefront of accepting Islam Ahmadiyyat and bringing about a true spiritual revolution in the world.”

Huzoor Aqdas^(rha) continued:

“If this occurs, the sincere Ahmadi of Ghana and other nations will walk upon the path of spiritual salvation and be the means of saving the future generations of the world, Insha’Allah. And, they will be the ones who play a great role in saving the world from the turmoil and the horrific cycle of immorality, conflict and godlessness in which it is submerged.”

As Ahmadi Muslims, never forget who you are and what you represent. Be aware that, as you strive to further the cause of Ahmadiyya Muslim Community through Tabligh (outreach efforts), those who hear your message will ask what distinguishes the people who have accepted the Promised Messiah^(as)

Khuddam From Connecticut have Honour of a Meeting with The Head of the Ahmadiyya Muslim Community

Report prepared by pressahmadiyya.com

“No matter what happens, do not miss your prayers.”

– Hazrat Mirza Masroor Ahmad^(aba)

On 14 January 2024, the *World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph)*, His Holiness, Hazrat Mirza Masroor Ahmad^(aba) held a meeting with young members of the Ahmadiyya Muslim Community aged 18 to 40, from Connecticut, USA.

23 Khuddam had travelled to the UK for the meeting which was held in Islamabad, Tilford.

During the meeting, Huzoor Aqdas^(aba) spoke with every attendee and enquired about their visit, wellbeing and education.

Attendees had the opportunity to ask Huzoor Aqdas^(aba) questions about faith and contemporary issues.

One attendee sought Huzoor Aqdas^(aba) advice on the use of homeopathic medicine whilst undergoing allopathic treatment.

Huzoor Aqdas^(aba) said:

“We should not rely on and trust only one [type of] medicine. If you think that homeopathy can be useful for the treatment for an ailment, even as a supplement, then you can use it... Once Hazrat Musleh Mau’ud (may Allah be pleased with him) [Second Caliph of the Ahmadiyya Muslim Community] was taking some medicine. He took allopathic medicine first, then native Ayurvedic medicine, then after that he took homeopathic medicine. Somebody standing by asked him how he would know which medicine would work after having taken the different medicines. He replied, ‘I don’t trust any of those medicines. I trust in Allah the Almighty. I don’t know which of the medicine has been blessed by Allah the Almighty to work on my ailment. So, this is why I’m using all of them.’”

Another attendee asked about the ‘afterlife’ and whether that life would be ever-lasting.

Huzoor Aqdas^(aba) answered:

“The concept of time is beyond our comprehension – in the Hereafter. So, even if there is limited time in the Eyes of Allah the Almighty, it is unlimited for us. You cannot say when it is going to end. In relative terms, we don’t know. Allah the Almighty says that

His one day is equal to 50,000 years. In another place He says that His one day is equal to one thousand years, and if you multiply them, you get billions of years. So, in relative terms, we don’t know when that time is going to end.”

An attendee expressed that the group’s intentions for travelling to the UK was to offer all their five daily prayers behind His Holiness^(aba) in congregation. He asked Huzoor Aqdas^(aba) what they could all take away from this visit.

Huzoor Aqdas^(aba) stated:

“Try to always be particular in offering your five daily prayers on time. No matter what happens, do not miss your prayers. That should be the main thing which you should emphasise and be particular on.”

During the meeting, Huzoor Aqdas^(aba) addressed the topic of conveying the message of Islam, even when people do not pay much attention.

Huzoor Aqdas^(aba) stated:

“Our job is to convey the message and to preach as much as we can by distributing literature, pamphlets, brochures and using social media. The fruits and outcome are in the Hands of Allah the Almighty. Whenever He wishes, He will give you the fruits.”

Another attendee asked Huzoor Aqdas^(aba) for advice regarding marriage and how to have a successful relationship with one’s spouse and in-laws.

Huzoor Aqdas^(aba) lightheartedly explained the need for patience and tolerance in marriage.

Huzoor Aqdas^(aba) said:

“Nobody is perfect. Always show patience for your wife. Whenever you see any shortcoming – close your eyes, close your ears, close your mouth. [Then] your life will be okay!”

ANNOUNCEMENT FOR ADMISSION TO JAMIA AHMADIYYA UK 2024

Jamia Ahmadiyya UK will be holding its entry test and interviews on the 3rd and 4th of July 2024 for this year's intake of students. The following conditions apply:

Qualifications

Applicants with A-Level qualification will be given preference.

Applicants with A-Levels qualifications (passing with minimum B in at least 3 subjects) will be accepted.

Applicants applying with GCSEs must obtain grades 8 or 9 in each of their subjects. BTEC qualifications will not be accepted

Age on Entry

Maximum age of 17 years for students with GCSE or 19 years with A-Levels or equivalent qualifications.

Medical Certificate

The applicants **MUST** submit a medical certificate from the GP with whom they have been registered.

Written Test and Interview

The applicants will take a written test and will appear before a Selection Board for an interview. Only those who pass the written test will be invited for the interview.

The written test and interview will be based on the recitation of the Holy Quran, the Waqfe Nau Syllabus, and proficiency in reading, writing and spoken English and Urdu languages. Furthermore, candidates will be judged on their potential of learning and reading the translation of the Holy Quran, Ahadith, the books of the Promised Messiah ﷺ as well as religious and general knowledge.

Procedure

Applications will **ONLY** be accepted on the prescribed Admission forms available from the Jamia UK office. **Incomplete application form will not be accepted.** It must be accompanied by the following documents:

- Application must be endorsed by the National Ameer.
- Medical certificate from the GP.
- Photocopies of GCSE or A-Level results. If the results are awaited, the candidate must include a letter from his school/sixth Form tutor about his projected grades.
- Copy of applicant's passport.
- One passport size photograph.
- An attested photo copy of the birth certificate.
- The spellings of the name must be the same as in the passport.



Last Date

The application for 2024 entry **MUST** arrive by 30th May 2024. Applications received after that will not be considered.

Applications should be addressed to:

THE PRINCIPAL
Jamia Ahmadiyya UK
Branksome Place
Hindhead Road
Haslemere
GU27 3PN

For any further help or clarification, please telephone:

+44(0)1428647170 or

+44(0)1428647173,

+44(0)7988461368(Mob.),

Fax: +44(0)1428647188

Jamia is open from Monday to Saturday from 8 am to 2 pm. Visitors are welcome **ONLY** by prior appointments.

100 Years Ago...

Tabligh activities by Hazrat Maulvi Abdur Rahim Nayyar^(ra) in the UK

Hazrat Maulvi Abdur Rahim Nayyar Sahib^{ra}, an esteemed companion of the Promised Messiah^{as}, was born on December 17, 1883, in close proximity to Kapurthala, India. Having successfully completed his matriculation examinations in 1902 from a school in Uttar Pradesh, Nayyar Sahib pursued further education at the prestigious Central Training College in Lahore in 1908.

Hazrat Maulvi Abdur Rahim Nayyar Sahib^{ra} nurtured a fervent desire to propagate the message of Islam among the British populace. Maulana Nayyar Sahib^{ra} was instructed to go to England in 1923 by Hazrat Khalifatul Masih II^(ra) to take on the responsibilities of the mission from Mubarak Ali Sahib. Diligently observing and analyzing the social, cultural, political, civil, and religious landscape of the country, he wasted no time in initiating his endeavors.

Throughout his sojourn in England, Hazrat Nayyar Sahib^{ra} dedicated himself to various undertakings such as delivering public speeches, attending to the guests of the Promised Messiah^{as}, conducting Quran classes, and exhibiting an unwavering devotion to serving the Jama'at.

When Hazrat Khalifatul Masih II^{ra} visited the city of London in 1924 to lay the foundation of the London Mosque, Maulana Abdur Rahim Nayyar^{ra} was present and accompanied him on his return to India.

Hazrat Maulvi Abdur Rahim Nayyar Sahib^{ra} departed from this mortal world in September 1948, leaving behind a legacy of profound service and commitment.

Below we present an article by Nayyar Sahib^{ra} translated and published by *Al Hakam* on 19th January 2024 from the original Urdu, published in the 15 January 1924 issue of *Al Fazl*.

Murky atmosphere of London

The country [of England] is going through winter these days, and thick clouds with fog seem like a veil between the Earth and the sky. The Sun has lost its radiance and remains hidden most of the time. The people of the Earth have become accustomed to darkness.

Moreover, the people are no longer interested in religion. On the other hand, they are keener on politics, and a new election of parliament is also taking place. Very few people give ear to the words of the preacher. Hence, in such a situation, where London's atmosphere is all murky and gloomy, we are putting forth every effort to show people the right path through the light [of the Promised Messiah^{as}] and bring them out of the darkness.

Anniversary of Baba Guru Nanak

The Sikh Dharmshala, located in London, celebrated the birth anniversary of Baba Guru Nanak last Friday afternoon. This humble one was present there along with the Khalsa brothers, and I also delivered a short speech on the attributes of Baba Guru Nanak,

reminding my Sikh friends that Baba Nanak was an admirer of Islam and that according to the Ahmadiyya viewpoint, he was a Muslim.

I also read out some *shlokas* [poetic verses] of Baba Nanak. In the end, I said, "This humble one, as the representative of the Ahmadiyya Jamaat, congratulates my Sikh brothers residing in London and through them, I sincerely extend warm wishes to my beloved *Khalsa Ji* compatriots, [i.e., the Sikh community in India]. I earnestly hope for the establishment of peace and unity in the country.

Tabligh efforts

I am a member of the organising committee of the society, *Western and Eastern Studio of Lectures*. Last Friday, under the auspices of this society, a lecture was delivered by Mr Dimsdale Stocker, president of the Theist Society, Hampstead. I was the president of the assembly in this lecture, and Allah the Almighty blessed me with the opportunity to say such words before and after the speech of this worthy speaker that will attract people towards the establishment of Ahmadiyya Jamaat in London.

Lecture in Congregational Hall

The first meeting of its kind was held in London, organised by the Hammersmith branch of Universal Bond (at which I had already delivered six lectures). The meeting was proposed in Ahmadiyya *Darut Tabligh* [mission house], London, and implemented by the aforementioned society.

On Tuesday last, at the appointed time as advertised [in the newspapers], a large number of representatives from various faiths assembled in the Congregational Hall, Hammersmith, London, to hear each other's opinions on the subject of *Holy Union*. The hall was filled. Despite the bad weather, the nighttime, and the considerable distance of the hall from most places, a fair number of men and women gathered there. The president of the gathering was Dr [...]. After a Christian and a Jew, the representative of the Ahmadiyya Community got the opportunity to speak. It is the grace of Allah the Almighty that in London, where the mention of the chosen one of God, the Promised Messiah^{as}, was considered a deadly poison, there his message was openly given to the representatives of various faiths. In fact, the message of the Promised Messiah^{as} was presented as the practical basis of the "Holy Union".

In Western countries, it is very difficult to gather in large numbers for religious speeches, especially during the days of parliamentary elections. Thus, I think this meeting was a success and was the first of its kind in London. [...]

— Abdur Rahim Nayyar. 28 November 1923.

Spreading the message of Ahmadiyyat to the Western world

Adapted from an article initially printed in Al Hakam 17th March 2023 by Ata-ul-Haye Nasir

Hazrat Mirza Ghulam Ahmad^{as} of Qadian was appointed by Allah Almighty as the Promised Messiah to revive Islam and unite mankind under the flag of the Holy Prophet Muhammad^{sa}. In an era when materialism was on the rise, Islam was facing challenges from all sides, and the Muslims had also deviated from the true teachings of Islam, Hazrat Ahmad^{as} entered the spiritual battlefield as the true defender of Islam. He emphasised the need for humanity to adhere to the true Islamic teachings of upholding the rights of God Almighty and His creation.

The Promised Messiah^{as} said:

“In this age, the world is brimming with disagreements. The Jews say one thing, whereas the Christians profess another and aside from this, the *ummah* of Muhammad^{sa} is mired in internal conflicts. Meanwhile, the idolaters present their opinions against all of the others. So many new religions and beliefs have arisen that everyone seems to be practising their own unique brand of religion. Therefore, in conformity with the established practice of Allah, it was essential that a *hakam* [arbiter] should have come to settle all of these disputes. Hence, that very *hakam* was bestowed the titles ‘the Promised Messiah’ and ‘the Blessed Mahdi’, meaning that he was deemed to be the Messiah on account of resolving external disputes and he was proclaimed the destined Mahdi on account of settling the internal conflicts.” (*The Philosophy of Divine Revelation [Haqiqatul Wahi]*, p. 57)

Spreading his message to the Western world

Narrating a divine vision, the Promised Messiah^{as} stated:

“I saw that I was standing on a pulpit in the city of London and was setting forth the truth of Islam in the English language, in a very well-reasoned address. Thereafter, I caught several birds who were sitting upon small trees and were of white colour and their bodies resembled the bodies of partridges. I interpreted this to mean that though I would not [be able to travel to that country], my writings will reach those people and many righteous English people will be attracted to the truth.” (*Izala-e-Auham*, Ruhani Khazain, Vol. 3, p. 377)

Hazrat Ahmad^{as} propagated his claims through books, letters, and pamphlets. Moreover, in 1885, he sent 8,000 copies of registered letters in English to the religious leaders, rulers, scholars, and thinkers of Asia, Europe, and America, informing them of his claim, and inviting them to come and witness the truthfulness of Islam at Qadian. He stated that if a sign was not witnessed within a year, a sum of 200 rupees per month would be paid as compensation to such an individual. (*Majmu'ah-e-Ishtiharat* [1989], Vol. 1, pp. 20-22)

Propagation of the Promised Messiah's^{as} message through various periodicals

The Toronto Daily Mail reported under the heading “**To Convert Bradlaugh**”: “Mr Charles Bradlaugh, the famous infidel, who is always elected as a member of Parliament for Northampton, and

always rejected by the House, has now an opportunity of getting converted, and of making handsome wages during the process. The offer comes from Prince Mirza Gholam Ahmed, C.I.E., an Indian potentate of fabulous wealth, and a Mohammedan of great proselytising zeal. The Prince has read Mr Bradlaugh's works sympathetically, and believes that with a proper course of teaching by Moslem sages, he would become a bright and shining light of Islamism. The Prince proposes, therefore, that Mr Bradlaugh shall come to the former's domains in the Punjab, and shall put himself under tuition with a view to his conversion. The Prince agrees to furnish the neophyte with a suitable palace and a retinue of servants, to provide for all his household expenditures, which shall be on a scale of magnificence consistent with the honour due to a Prince's guest, and to furnish him an allowance of 200 rupees per month during the entire process of conversion. Mr Bradlaugh is said to be seriously considering the invitation, although he says that the task of getting converted would probably be a life-long job.” (*The Toronto Daily Mail*, 5 June 1885, p. 1)

The Civil and Military Gazette wrote that Hazrat Mirza Ghulam Ahmad^{as} “has caused a great religious sensation in the Punjab,” and “is said to be a man of very high attainments. He is also the author of numerous works on religion, and among his followers is a *hakeem* [Hazrat Hakim Maulvi Nuruddin^{ra}] of Jammu, another very learned man, who places implicit confidence in the revelation which” Hazrat Ahmad^{as} “professes to receive from God.” (*The Civil and Military Gazette*, 6 February 1892, p. 3)

The New York Times wrote under the heading “**East Indian Wants to Prove Mohammed's Greatness**”: “A curious proposition has been made to Lord Curzon of Kedleston, the Viceroy of India, by Mirza Ahmad, a well-known Mohammedan of Kadian. He wants the British Government to call a public conference of all the religions and submit them to competitive examination under two demonstrations of the sublimity of their moral teachings and an outward sign of Divine support by the performance within a year of some miracle transcending all human limits.” (*The New York Times*, 3 December 1899, p. 7)

East Indian Wants to Prove Mohammed's Greatness.

LONDON, Dec. 2.—A curious proposition has been made to Lord Curzon of Kedleston, the Viceroy of India, by Mirza Ahmad, a well-known Mohammedan of Kadian. He wants the British Government to call a public conference of all the religions and submit them to competitive examination under two demonstrations of the sublimity of their moral teachings and an outward sign of Divine support by the performance within a year of some miracle transcending all human limits.

The Tribune of Lahore, on 8 December 1900, wrote that Hazrat Mirza Ghulam Ahmad^{as} “sees visions, and receives, as he asserts, direct inspiration,” and he “is no doubt a remarkable personality.”

The oldest evening paper of London, *The Globe*, wrote: "Mirza Ghulam Ahmad, of India, describing himself as a Messiah, has challenged the prophet Dowie of Chicago to a duel, the weapons to be invocations to Providence. Each man is to pray that 'whoever of us two is the liar may perish first.'" (*The Globe*, 14 July 1903, p. 1)

The Evening Chronicle of Newcastle wrote under the title "A New Messiah":

"Remarkable Document"

"Within the past few weeks, there has been issued from Qadian, in the Punjab, a Notice 'for circulation in Europe and America,' entitled '*Predictions Concerning Pigott and Dowie. By the Promised Messiah.*' This remarkable document, which forms a six-page pamphlet, has (says the *Glasgow Herald's* London correspondent) been printed at Lahore in the English language, but the Promised Messiah is apparently a native of Asia, since the pamphlet includes a Translator's Note, and the signature appended to the Predictions is Mirza Ghulam Ahmad.

"The 'Delusion' of Christianity"

"It may be of interest to indicate, briefly and without comment, the contents of the Notice. There is no ambiguity about the statement of the claim put forward. Mirza Ghulam Ahmad categorically affirms – 'I am the true Messiah who was to come in the last ages.' But his idea of the nature of the Messiah differs materially from the orthodox Christian conception. 'It is impossible,' he declares, 'that a man should ever become God, but he can attain to the highest degree of connection with Him, and is thus made an image of the Divine Being. ... The delusion under which labours the Christian sect, which takes Jesus for God, is stronger than the delusion of all other people who have ever been the dupes of similar errors;' and what Mirza Ghulam Ahmad finds particularly disappointing in connection with Christian religion, is that when 'the false dogma' is found to be 'unacceptable to the growing intellect of the age, new methods are devised to renew a belief in the absurd theory, and new false claims are set up to uphold old ones.'

"As might be expected from the title of the pamphlet, the claims that call for the strongest condemnation from Mirza Ghulam Ahmad are those put forward by Mr Dowie and Mr Pigott.

"Hundreds of Heavenly Signs"

"It is because the earth is defiled with impieties and impure doctrines and false claims, Mirza Ghulam Ahmad declares, that the true Messiah has been raised up in his person in the land of the Punjab. Though he makes no pretence of being himself divine, yet 'I do not claim to be the Promised Messiah simply by my own assertion. ... The evidence of God has been manifested in hundreds of heavenly signs shown in my support. I say it truly that Almighty God has poured His grace upon me in far greater abundance than upon the Messiah who has gone before me. In the looking-glass of my person the face of God is revealed to a far greater extent than in that of Jesus's person. If those are simply my own assertions, and there is no other authority for them, I am a liar; but if Almighty God bears witness to my truth, no one can give the lie to me.'" (*The Evening Chronicle*, 27 October 1903, p. 4)

The Courier of Dundee wrote: "An Exultant Prophet – A curious booklet comes from Mirza Ghulam Ahmad, of Qadian, India. He calls himself 'the promised Messiah,' and says that, incensed at the

imposture of the Prophet Dowie, he challenged him 'to pray that of us two whoever is the liar may perish first.' Dowie declined, and the Indian gentleman prophesied his death. Dowie died, and his challenger, blandly accepting the responsibility of 'praying' him to death, issues a fourteen-page booklet on the matter." (*The Courier of Dundee*, 27 May 1907, p. 8)

The Register of Adelaide wrote under the title "A Mohammedan Prophet": "Reprinted in pamphlet form, an extract from the April number of *The Review of Religions*, Qadian Gurdaspur, India, states that Mirza Ghulam Ahmad, 'the Promised Messiah,' has realized a prophecy of 'divine judgment in Dowie's death.' Quite a number of American and European newspapers are mentioned as having printed in 1903 a remarkable forecast by 'the Promised Messiah,' that the modern Elijah would 'leave the world before my eyes with great sorrow and torment,' and that 'calamity will certainly overtake his city.' At that time Ahmad was 70 years of age, and Dowie was about 55, and healthy and prosperous with his enterprise. The pathetic circumstances of Dowie's last days and the financial troubles of Zion are narrated as evidence of the fulfilment 'of this grand prophecy.' Ahmad puts other prophecies to his credit – punishment by earthquake and plague. 'Thou, O Europe, are not safe, nor thou, O Asia! And ye that dwell in islands; no self-made deity will assist you in that day. I see cities falling down, and I find inhabited places in ruin.' Ahmad asserts that the result of his predictions are such as to 'distinguish the true messenger of God from a false claimant.'" (*The Register*, 3 June 1907, p. 6)

The mission of the Promised Messiah^{as} is continuing through Khilafat-e-Ahmadiyya, which is propagating the true teachings of Islam all around the world.

The Millom Gazette of England wrote under the title "From the Mysterious East": "The latest claim is on behalf of a Moslem prophet named Ghulam Mirza Ahmad, who (we gather from some mysterious literature forwarded to us from India, says '*The Star*,' by the gentleman's son and successor, Mirza Bashir-ud-Din Mahmud Ahmad) flourished about 25 years ago. (At least, we hope he flourished; he was an exceptional prophet if he didn't). He called himself the Promised Messiah, founded the Ahmadiyya Movement, Qadian, and predicted (so his son claims) the death of Dr Dowie, the rise of Japan, the overthrow of the Shah, the amendment of the partition of Bengal, and the late Balkan War. This is the alleged prediction of the present war which Ahmad wrote in 1906:

"The days are near, nay, they are at the door, when the world shall see an unparalleled scene of devastation. Not only will great earthquakes come, but other calamities from heaven and earth will also visit the earth. ... Thou, O Europe! Art not safe, nor thou, O Asia! And ye that dwell in islands! No self-made deity will assist you on that day. I see cities falling down and I find inhabited places in ruin.'" [*Haqiqatul Wahi, Ruhani Khazain, Vol. 22, pp. 268-269*]

Ahmad's Achievement - Ahmad added that 'had I not come, these calamities would have been put off for a while, but with my appearance, the secret designs of the wrath of God have been made manifest.' [Ibid, p. 268]. (*The Millom Gazette*, 20 November 1914, p. 6)

In 1916, an Irish author named George Moore wrote a book called "*The Brook Kerith*", which was based on the idea that Jesus^{as} did not die on the cross, but survived and eventually travelled to India. In

its review, *The Birmingham Daily Post* wrote: "Mr George Moore may or may not have heard of the Prophet of Qadian, but if the career, teaching, and disputations of that [...] Sheikh are unknown to Mr Moore, there are some Anglican bishops and missionaries of comparatively recent experience in Upper India to whom they are not unknown. For these Mr Moore's latest book holds no surprises; if they read it at all. '*The Brook Kerith*' must inevitably suggest to them 'Quadian'. [...] The Prophet of Quadian was also a serious person, and he told us a great deal more than Mr Moore – 'greatly daring,' as the critics say – has ventured to set down. [...] The Sheikh of Quadian [...] preached, he ran a newspaper, and he wrote pamphlets mainly to prove that Jesus of Nazareth did not die on the Cross, that he was taken down alive by Joseph of Arimathea, and that he lived to a great old age." (*The Birmingham Daily Post*, 6 September 1916, p. 3)

In 1926, *The Evening Chronicle* of Newcastle mentioned the missionary efforts of the Ahmadiyya Muslim Jamaat under the title "**Islam Invades the States, Missionary Force to be Reckoned with, Christianity Menaced?**": "Mary Caroline Holmes writes in '*The Moslem World*', a magazine devoted to Christian missionary work among the Moslems, it is not orthodox Islam which has become missionary in character, but a movement within Islam which originated in India 35 years ago. Mirza Ghulam Ahmed, whose ancestors were Turkish, believed he had a special mission to bring about a regeneration of Hindus, Mohammedans and Christians. For the Mohammedans and Christians, he was the Christ, he believed; for the Hindus an avatar, or incarnation, of Krishna." (*The Evening Chronicle*, 4 August 1926, p. 7)

The *Lewisham Borough News* of England wrote in 1945: "The Ahmadiyya Movement is a purely religious movement within Islam and was founded 56 years ago by the Prophet Ahmad, who claimed to have come 'in the power and spirit' of Jesus. The Holy Founder of the Movement died in 1908 and was succeeded by his principal disciple, who was selected by the Community as Successor to the Founder. The First Successor died in March 1914, and the present Head of the Movement was elected to succeed him. The Movement has spread rapidly in many parts of the world, notably in India, the Dutch East Indies and the British Colonies of West Africa. It maintains Missions in many parts of the world, including the USA and Great Britain. A Mosque was built by the Ahmadiyya Community at 63, Melrose Road, Southfields, London, SW18, twenty years ago, and a Mission House is attached to the Mosque."

The Ministry of USA, a periodical for the Ministerial Seventh-Day Adventists, wrote: "Many of the readers of this journal will find the word Ahmadiyah a new one to them [...]. Spelled variously as Ahmadiyah, Ahmadiyyat, or Ahmediyyat, the term signifies the religious movement founded in the late nineteenth century by Mirza Ghulam Ahmad of Qadian, in Northern India. Its world headquarters today is at Rabwah, in West Pakistan. It was intended to be a revivalist movement within Islam, not only to call Moslems back to what Mirza Ghulam Ahmad considered was pristine Islam but also to challenge both Christianity and Hinduism to defend their positions, or more appropriately, to leave their apostate religions in exchange for what the Ahmadi founder believed to be the 'true' Islam." (*The Ministry*, March 1967, p. 20)

We are living in the blessed era of Hazrat Khalifatul Masih V^{aa} who is continuing the mission of the Promised Messiah^{as} and propagating the true teachings of Islam to the corners of the world. The Jamaat of the Promised Messiah^{as} is flourishing, by the grace of Allah, and leaping forward to new heights.

During his Friday Sermon on 30 September 2022, while inaugurating the Fath-e-Azeem Mosque, Huzoor^{aa} quoted the article of *The Sunday Herald* of Boston, dated 23 June 1907, which included an introduction to the Promised Messiah's^{as} claim and the challenge he had issued to Dowie. The article titled "**Great is Mirza Ghulam Ahmad The Messiah – Foretold pathetic end of Dowie, and now he predicts plague, flood and earthquake**".



After mentioning this article, Hazrat Khalifatul Masih V^{aa} said:

"Indeed, this was a victory and a testament to the truthfulness of the Promised Messiah^{as}. However, as I have mentioned, the mission of the Promised Messiah^{as} is very vast and this is just the mention of a victory on one front. We will find true happiness and joy only when we bring the entire world into the subservience of the Holy Prophet^{sa}. To achieve this, we must seek out new avenues of propagating Islam alongside the construction of this mosque. We must present the arguments of the Messiah of Muhammad^{sa} to the world. More so than ever, we must improve our actions and spiritual states. [...] Thus, we must give continuity to the victory attained by the Promised Messiah^{as} into the future by propagating Islam and through prayers. [...] The Muslims started to face decline only when the world became more important to them; their standards of righteousness began to fall and their regard for worship continued to decrease. However, because it was the promise of Allah the Almighty to the Holy Prophet^{sa} that this religion would remain established and will be granted strength until the Day of Judgement, He sent the Promised Messiah and Mahdi^{as} in the latter days. After his advent, the Promised Messiah^{as} informed the world of his coming and despite not having sufficient means, his message reached Europe and America and many other countries." (*Al Hakam*, 28 October 2022, Issue 241, p. 16)

Putting Obligatory Chanda's into Perspective



The Call of the Hour

"What a blessed time this is! No one is asked to lay down his life. This is not the time for offering the ultimate sacrifice; rather it is the time to spend out of one's possessions, according to one's means."
 [The Promised Messiah ﷺ, Al-Hakam Qadian, July 10, 1903]

The importance of engaging all members into the system of Chanda

"I stress upon all of you, whether present or absent, to tell your brothers about the Chanda and try to bring your weak brothers into the system of Chanda. This opportunity will not present itself ever again."
 [Promised Messiah ﷺ, Malfoozat, volume 3, p360]

Financial Sacrifice and Self Purification

"One should keep one's dealing with Allah straightforward. Financial sacrifice is a means of moral training as well as to purify oneself."
 [Hadrat Khalifatul Masih V ﷺ, Summary of Friday Sermon, March 31 2006]

Those in hardship should seek Concession

"The real objective of financial sacrifice is to attain nearness to Allah rather than collect money. Therefore the correct income should be declared with regards the regular obligatory Chanda. If need be, concession should be sought"
 [Hadrat Khalifatul Masih V ﷺ, Summary of Friday Sermon, March 31 2006]

Contributing according to one's blessing

"If you acquire more income after the Budget has been drawn, you must not continue paying according to the Budget. Rather you must pay in relation to the blessings which Allah has showered upon you...So I beseech you that, for your prayers to be accepted, it is important that you keep your dealings with Allah clear."

[Hadrat Khalifatul Masih V ﷺ, Friday Sermon, June 6 2003]

Contributing regularly and the growth of one's wealth

"The principal of giving according to one's means but giving regularly has the seeds of progress in it. Whoever starts giving a little bit regularly will naturally increase his sacrifice and his means will also grow."

[Hadrat Khalifatul Masih IV ﷺ, Friday Sermon, June 6, 2003]

The dangers of being dishonest with ones Chanda

"Office-bearers accept whatever a person claims to be his income, even when they know that he is not speaking the truth. But what comes to pass later on is very dangerous indeed for such people: their sacrifices of a lifetime go in vain and they lose their wealth and fall into all kinds of troubles." [Hadrat Khalifatul Masih IV ﷺ, Friday Sermon, July 23 1982]

Do not deprive yourself of your wealth and happiness

"Tell those who are weak and are afraid of spending in the way of Allah that you are depriving yourselves both of virtue and of the blessings of Allah. You are even depriving yourselves of the world which you are striving for. Your wealth will decline, you will not see the happiness of your children. Before your very eyes your pleasures shall vanish and sorrow and worry shall have their place in your hearts."

[Hadrat Khalifatul Masih IV ﷺ, Friday Sermon, September 10, 1982]

Compiled by Finance Department, AMA UK

Empowering Tabligh: Nurturing confidence, overcoming barriers, and living Islam as Ahmadi Muslims

Mohammed Sbahuiddin Rafiuddin, UK

Overcoming barriers and spreading the message of Islam

Being followers of the Holy Prophet Muhammad^{sa}, we consider ourselves fortunate to have such a blessed role model before us. Furthermore, as Ahmadi Muslims who have accepted the Imam Mahdi, prophesied to come in the Latter Days by the Holy Prophet^{sa}, it is imperative, not only to express gratitude to Allah for enabling us to accept him, but to also spread the message that the Imam of the Latter Days has come.

It is of the utmost importance that we, in all spheres of our lives, find time to do *Tabligh* and spread the beautiful message of Islam. In my experience, there are two main reasons why some may be reluctant to engage in *Tabligh*:

- 1) Limited understanding
- 2) Reduced self-assurance

These two reasons are not limited to *Tabligh* alone but to other subjects too. We may, at times, find ourselves not being able to engage in a conversation due to these two reasons.

Thus, in this article, I will deal with each of these points and provide ways, albeit briefly, to combat them so that readers can start engaging in *Tabligh* without any fear, inferiority complex or worries associated with *Tabligh*.

Diverse avenues of *Tabligh*: Beyond high street stalls

When we think about *Tabligh*, erecting stalls on the High Street may come to mind. Here, I must emphasise that this is just one form of *Tabligh*. Helping someone cross the road can also be a form of *Tabligh*, donating blood to save other people's lives is a form of *Tabligh*, helping an elderly person with their luggage and shopping bags is a form of *Tabligh* – actual *Tabligh* is implementing the teachings of Islam as taught by the Holy Prophet Muhammad^{sa} in our daily lives and using our character to exemplify to others the beautiful teachings of Islam. As the famous hadith goes:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

“Deeds are judged by motives.” (*Sahih Bukhari*, Kitab bad'i al-wahy, Hadith 1)

The first step one can take is to go out and speak to your neighbours about Islam and Ahmadiyyat, and speak to your friends, colleagues, and fellow students in your daily lives. Start the conversation about God by asking them: “Do you believe in God?” and then use this opportunity you have created for yourself to tell them your own beliefs and why you believe in God – share stories about how your prayers have been accepted and how Ahmadiyyat has benefited your

life. Use real-life examples to prove the existence of God and the truthfulness of Islam, Ahmadiyyat.

Limited understanding and overcoming reluctance through knowledge and conviction

Nowadays, whether it be at school, college, university or work, many people are reluctant to talk about religion or their faith for fear of being judged. This stems from a deep-rooted inferiority complex and a lack of conviction in one's belief. As Muslims, we must continue to increase our knowledge of the Holy Quran, and Hadith, study all of the books of the Promised Messiah^{as} and pray to Allah for guidance and certainty in our faith. Only when we have absolute certainty in our faith are we able to carry out the task of *Tabligh* to the high standards expected of us, and can we be satisfied with our efforts in spreading Islam.

We must never be afraid to ask questions about faith and beliefs, as asking questions and learning our faith leads to certainty and conviction in our beliefs.

My personal story includes being fed up with being called a “*kafir*” (a disbeliever) and “*dajjal*” [a deceptive liar] by people in my school and university. This fuelled me to spend time researching every single claim of the Promised Messiah^{as}, studying all of his books and making notes on his writings.

I once asked myself that if I am an Ahmadi, then I must understand why I am an Ahmadi and make an effort to understand everything about Ahmadiyyat. I spent my days, and continue to do so, in intense study of the teachings of Ahmadiyyat and also prayed to Allah.

Only when we reach a stage of absolute certainty can we effectively deliver the message of Islam Ahmadiyyat to others.

Remember, our aim is not to convert people. Our aim is just to deliver the message and pray to Allah that He guides the person to accept Islam Ahmadiyyat.

Building confidence in *Tabligh*: Overcoming doubts through faith and practice

The second reason one may not feel comfortable doing *Tabligh* is, as mentioned earlier, reduced self-assurance. This is also linked to the first point mentioned above. If you develop certainty in your beliefs and your faith, then you automatically have confidence in your beliefs and can preach without fear or worry. It is well known that confidence comes from practice, which ultimately leads to “perfection”. Think about it, your favourite athletes didn't just become skilled in their professional careers overnight; they made an effort and continuous practice helped them get to where they are now.

You must go out and do *Tabligh* in order to gain confidence. I remember, in the beginning, when I started going out to hand out leaflets, I was called names by Muslims and non-Muslims, alike. However, I did not let it get to me. Whenever I am faced with such situations, I think about what the Holy Prophet Muhammad^{sa} experienced in Taif. He did not retaliate; instead, he prayed for them. This humility, kindness, compassion and resilience on the path of *Tabligh* were also demonstrated by his most devoted servant, Hazrat Mirza Ghulam Ahmad^{as}, the Promised Messiah.

We must follow in the noble footsteps of the Holy Prophet Muhammad^{sa} and the Promised Messiah^{as} and spread the beautiful teachings of Islam and Ahmadiyyat in every village, town, city, and country of this earth so that when we are asked by Allah, on the Day of Judgement, about our efforts, we can answer in the affirmative and be granted His pleasure.

It is crucial to remember that one must not be disheartened by abuse or by a lack of response from others when preaching. The world

we live in is a materialistic and consumerism world obsessed with money, and people have forgotten about God and religion altogether. It is our duty as followers of the Holy Prophet Muhammad^{sa} and the Promised Messiah^{as} to bring the world back to recognise their Creator and fulfil the rights owed to the Creator and His Creation. We can only do this effectively if we, ourselves, are practising what we preach.

Living Islam: Becoming exemplars of Ahmadiyyat worldwide

Therefore, every one of us must be an embodiment of the true teachings of Islam Ahmadiyyat and become a living role model to our wider societies. Whether you live in Africa, Asia, Europe or the Americas, you must be the change that you want to create and see in the world.

This task is enormous, but we are a great community spread all over the world. We must ask ourselves, "Are we fulfilling our duty owed to Allah or are we just Ahmadi Muslims by name?" I will leave this question for you to ask yourselves and reflect on.

Food donations report - Hartlepool

Report prepared by Imam Tahir Selby Sahib

The Nasir Mosque has provided over 25,000 meals to help the community. Tahir Selby, the Imam of Nasir Mosque has said, "I am very pleased that we have continued to make food for those in need over the past few years and altogether, we have now made 25,000 meals along with other donations. This initiative, which began soon after the Covid pandemic started has continued every week since and it is very rewarding for us to play our part in helping those in need. We enjoy the close relationship we have with St. Aidan's Church and admire the sacrifices they are making to help the lovely people of Hartlepool."



"Every week we deliver the food to St. Aidan's Church and The Wharton Annexe Centre, which is near to our Mosque and to some of our neighbours. Both food banks are doing amazing work to help the community, and we are very happy to play a small part in the great work that they do. Whenever I deliver our food to St. Aidan's, it always saddens me to see the long queues of people in need of help."

"I am very pleased that we have been able to continue making around 150 meals every week to help others. It is a great commitment by our members, who volunteer their time to prepare these meals and make huge financial sacrifices to ensure that we can keep helping the community. When I see the devotion that our members are making, then I think about the Church and how they have been continuously striving to serve those who are struggling in these difficult times. They too are all volunteers who work hard behind the scenes to provide this wonderful service. It is a pleasure to work with the Church and the Annexe Centre and see all the hard work they are both doing for the community."

Kathrine Batty, Parish Administrator for St. Aidan's Church said: "Every Thursday since 2017 we have opened St Aidan's Kitchen to give people hot food, we also provide food parcels for them to take home and hopefully last them the week. We started doing this when we saw people in the community struggling and struggling even more now. We feed on an average, about 100 people every week for their families. We have lovely donations from Fare Share, from the community, donations from congregation etc. We get fresh



food from places like, Greggs, Tesco's, Morrisons, Morell Bakery and from the Mosque. Every week, we distribute everything, and we hope to continue for at least another 18 months, if the need is still there."

Victoria Brooks, Community Organiser at The Wharton Annexe said: "We've been sharing food with the local community since 2013. By supplying the rice, the mosque is helping people make proper hot meals. People love the savoury rice, but the sweet rice is everyone's favourite! Providing 25,000 meals is an extraordinary achievement and we are grateful to be able to play a small part in it."

Mr Bilal Atkinson, President of Ahmadiyya Muslim Community, Hartlepool said: "We, the Ahmadiyya Muslim Community, are honoured to help people in our own and very limited way. It is part of our faith to try to alleviate the condition of those in need, especially of basic human requirements."

Tahir Selby continued to say:

"The Ahmadiyya Muslim Community, whilst supporting a variety of different charities, has its own charity as well, called 'Humanity First' and I was informed by Mr Arif Ahmad, in-charge of the Humanity First Foodbank in Mirfield, that one in five people in the UK are suffering from poverty, that is 14.4 million people in the UK, so where ever you are in the UK or the world, there are a lots of people suffering from poverty, who are your neighbours, your friends, your colleagues, so we should try and help out in whatever way we can, it is only through kind donations that we can help alleviate the poverty which is everywhere."

School visit to Baitus Salaam, Scunthorpe



On 1st February 2024, 99 students and 10 teaching staff from St Peter and St Paul C.E. Primary School in Scunthorpe, came to visit the newly built Baitus Salaam Mosque.

Missionary Hassan Selby gave a presentation about Islam, followed by a question and answer session. The experience was well enjoyed by all. Guests were served with refreshments before they departed.

Refresher Course held by Majlis Ansarullah, Masroor Region

Report prepared by Mansoor Ahmad, Nazim Amoomi, Masroor Region, MAUK



A Refresher Course was organised by Majlis Ansarullah Masroor Region on Sunday the 4th February, 2024 between 5pm and 9pm at Wallace Field School, Epsom.

Sahibzada Mirza Waqas Ahmad, Sadr, Majlis Ansarullah UK, chaired the opening session of the program which started with a recitation from the Holy Qu'ran by Ayub Nadeem sahib. Sadr sahib led the pledge which was followed by a reading from the writings of Promised Messiah (as) by Mirza Rasheed sahib.



Sadr Sahib then addressed the audience and spoke about **'Righteous Servants'** as the theme of the Majlis Ansarullah UK for the year 2024. He pointed out the various qualities of Allah's Righteous Servants and said that we, as members of Majlis Ansarullah, need to adopt and practice these qualities in-order to achieve Allah's pleasure. Sadr Sahib then held an informal question and answer session with the course participants and spoke with the attendees. He answered questions on the theme of the year and on topics relating to how a member of Majlis Ansarullah should lead his personal and spiritual life. Kashif Sethi sahib, Nazim Ala of Masroor Region, thanked Sadr sahib and the participants for attending the event. The opening session concluded with silent prayers led by Sadr Sahib.

The participants then split up into their various respective departments to discuss the departmental materials and guidelines in detail.

A total of 108 office bearers, consisting of Nazimeen, Zoamas and Muntazmeen, attended this course.

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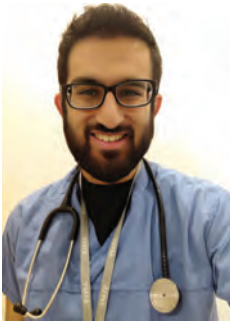
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Medical Matters - Anxiety and Stress and their significance

By Dr Yaseen Sumyaan Ahmad working in Urology & General Surgery at Scunthorpe General Hospital



Anxiety and stress are two common emotions that everyone experiences from time to time. However, when these emotions become overwhelming or persistent, they can be a sign of an anxiety disorder.

What is Anxiety?

Anxiety is a feeling of worry, nervousness, or unease. It can be mild or severe, and it can be accompanied by physical symptoms such as a racing heart, sweating,

or shortness of breath.

What is Stress?

Stress is a physical and emotional response to demanding or challenging situations. It can be caused by a variety of factors, such as work, school, relationships, or health problems.

The Difference Between Anxiety and Stress

Anxiety and stress are often used interchangeably, but there are some key differences between the two emotions. Anxiety is a feeling of worry or nervousness that is often focused on the future. Stress, on the other hand, is a response to a current situation.

Anxiety Disorders

An anxiety disorder is a mental health condition that causes excessive fear, worry, or anxiety. There are many different types of anxiety disorders, including:

- Generalised anxiety disorder (GAD): People with GAD have excessive worry and anxiety that is not focused on any specific object or situation.
- Social anxiety disorder: People with social anxiety disorder have a fear of social situations that causes them to avoid them.
- Specific phobias: People with specific phobias have a fear of a specific object or situation that is out of proportion to the actual danger.
- Panic disorder: People with panic disorder have sudden, unexpected panic attacks that are accompanied by physical symptoms such as chest pain, shortness of breath, and dizziness.
- Post-traumatic stress disorder (PTSD): PTSD is a condition that can develop after a person experiences a traumatic event. People with PTSD often have flashbacks, nightmares, and avoidance of reminders of the traumatic event.

Symptoms of Anxiety and Stress

The symptoms of anxiety and stress can vary from person to person, but they may include:

- Worrying
- Nervousness
- Unease
- A racing heart
- Sweating
- Shortness of breath
- Muscle tension
- Diarrhoea
- Nausea
- Headaches
- Insomnia

How to Manage Anxiety and Stress

There are a number of things you can do to manage anxiety and stress, including:

- Relaxation techniques: Relaxation techniques such as deep breathing, meditation, and yoga can help to reduce anxiety and stress.
- Exercise: Exercise is a great way to reduce stress and anxiety. It releases endorphins, which have mood-boosting effects.
- Healthy eating: Eating a healthy diet can help to improve your overall mood and reduce anxiety and stress.
- Getting enough sleep: Getting enough sleep is essential for good mental health. When you're well-rested, you're better able to cope with stress and anxiety.
- Social support: Spending time with loved ones can help you to feel supported and less stressed.
- Talking to a therapist: If you're struggling to manage your anxiety or stress, talking to a therapist can help. A therapist can teach you coping mechanisms and help you to develop a treatment plan.

If you're experiencing anxiety or stress, it's important to seek help. There are many effective treatments available, and you don't have to go through this alone.